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# ANN ARBOR ARGUS

White Panther Community News Service Issue 33 12 November-26 November

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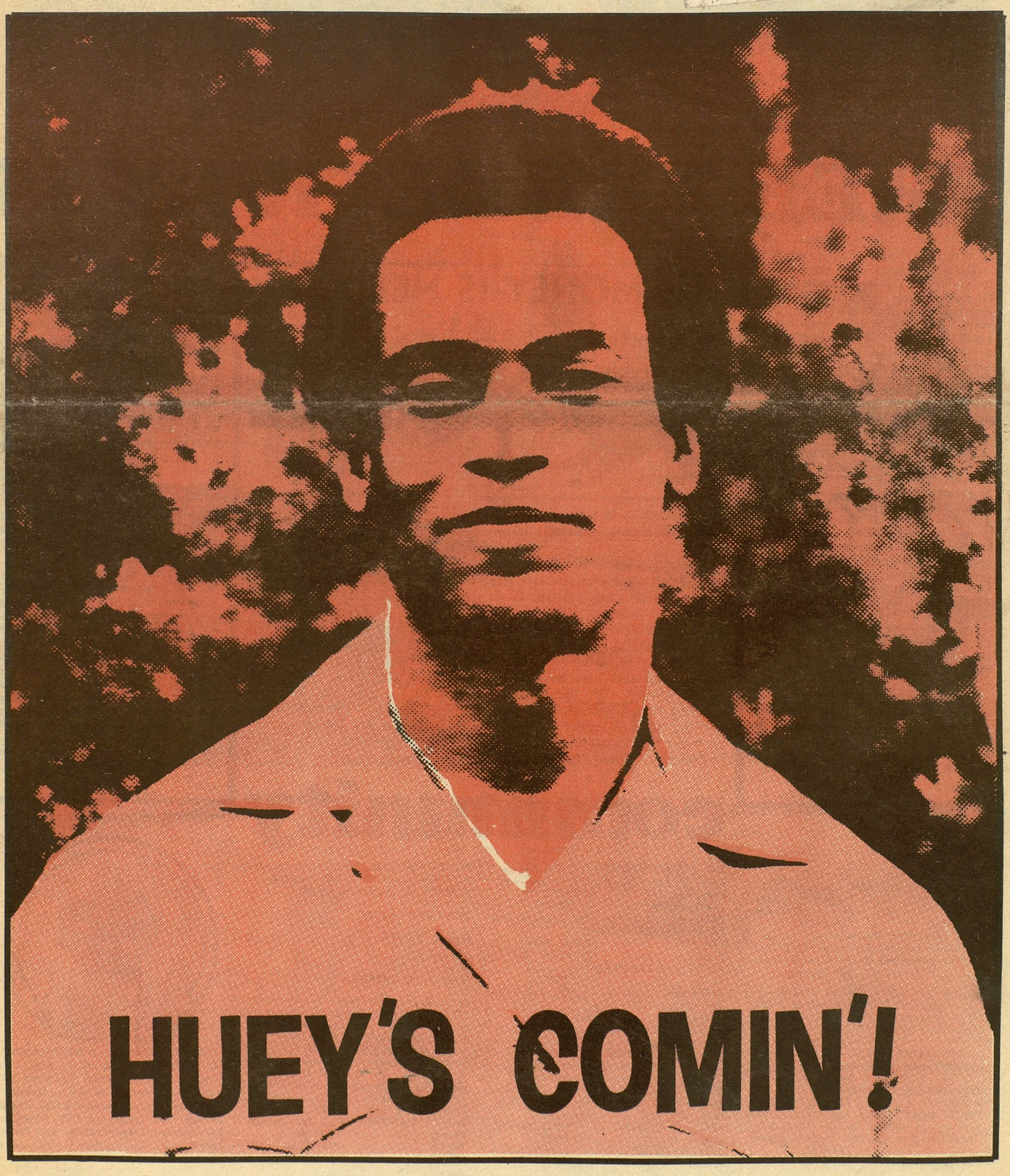


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photo/Rat/Bev Grant

# FREE THE DETROIT 15

On Sunday, some of us drove down to the NCCF (National Committee to Combat Fascism) office in Detroit to find out about the Constitutional Convention. We talked to a sister called Loree who was one of the most together people any of us had met in a long time. After rapping about the Convention, she told us about what was happening to the brothers and sisters busted in the pig vamp of the NCCF house a couple of weeks ago.

The bails have been set at an incredible level—three brothers have no bond at all, another three brothers and a sister have bail set at $25,000, and the rest of the sisters have bail set at $10,000. The pigs' case is so flimsy that they refused to give a probable cause hearing, which means that they would go in an open courtroom, before the defendants and their lawyers, and show whether they have enough evidence against the defendants to continue with the case. (Since fifteen people are charged with the murder of one pig, who was around the corner and out of firing range of the house when he was shot, they had to take it to a Grand Jury to get indictments. Grand Juries are made of rich, white honkies, the elite of the voters lists, and the only side presented to them is that of the prosecution, so the indictments are just a conspiracy of those in power. The indictments are for conspiracy to commit murder and 1st degree murder.)

## BAIL MONEY IS NEEDED

national committee to combat fascism

12845 14th Street
Detroit, Michigan

Loree told us about how the people had been treated in jail. They had been constantly beaten, and one brother had been set on fire. When they were brought into the courtroom, with the one brother in bandages and all of them bruised up, one sister with a broken arm, the judge said that he had no jurisdiction over what went on in the Wayne County Jail, although he did order the police not to interrogate the defendants without a lawyer present. However, they were beaten once again when they returned to the jail. The beatings are part of a pig strategy to intimidate the brothers and sisters into signing a confession that they did murder the pig—anything to make the case against them easier.

They try to pick on the weakest link in a group and break them—and when you're in jail, they have total control over what they do to you, with no legal barriers. So far, they have not been successful with the Panthers, for the brothers and sisters are strong in their determination, the love of their people and their hatred of the oppressors. They are holding together and being together with themselves, each other and their people on the outside. They will continue to be strong. Free the Detroit Fifteen! Free all Prisoners of War now!!

The Argus wants to serve the needs of the Ann Arbor Community; the high school and college kids, street people and the Black community. We need stories and artwork so we can adequately cover what's going on in Ann Arbor. We have layout facilities for anyone who wants to do a newspaper. Besides Arguses, we have Second Coming, Berkeley Tribe, Atlanta's Great Speckled Bird and the Madison Kaleidoscope in quantity available for distribution on the streets.

Now, we also need a photographer with a CAMERA to cop the action shots. We need people willing to travel around the state covering rallies, lectures and rock and roll dances. You see, we've got this hard corps of 7 or 8, and that isn't nearly enough people to build the Argus into the community paper it could be.

Come to 708 Arch immediately. Build community power!

# community

**Ann Arbor Argus** 708 Arch

**ANN ARBOR NETWORK** (central information source—what's happening, phone numbers, messages, legal, medical and draft info) **769-6540**

**ARM** (American Revolutionary Media—organizes newspaper, audio, film, and graphics collectives in the Michigan area. **608 Monroe**

**BLACK STUDENT UNION** (free breakfast program for kids, information center for revolutionary people's Constitutional Convention, in need of money!) **761-4934**

**CANTERBURY HOUSE** (occasional rock and roll bands, folk groups, films) **665-0606**

**CHILDREN'S COMMUNITY** (free for pre-school) **761-1709 (lynn)**

**DRUG HELP** (helps bad trips, OD's, working on setting up the hard drug committee and the free medical clinic) **761-HELP**

**FIFTH FORUM** **761-9700**

**MR. FLOOD'S PARTY** (farthest out bar scene around—sometimes rock and roll, blues bands) **668-9372**

**FOOD COOP** **482-0898**

**FREE U** (teach yer own classes, learn what you need to know) **763-2130, 761-7246**

**GAY LIBERATION FRONT** **761-7275**

**JOHN SINCLAIR** No. 123507, Box 779, Marquette 49855

**LEGAL AID** **665-3686**

**MAGIC HOUSE** (films, cultural Political Education classes) **827 McKinley**

**MOON BAIL BONDS** **439-2530**

**OZONE HOUSE** (help for runaways, help for most any problem) **769-6540**

**RIDE SWITCHBOARD** (matches rides needed with rides to be had. Help each other out!) **769-5290**

**SECOND COMING** (Ypsilanti's revolutionary newspaper) **483-0647**

**SISTERS RISING** (revolutionary women's group) **761-9161**

**SOLSTIS SCHOOL** (a free form school at the junior high level) **706 Oakland**

**SUMMIT ST. MEDICAL COOP** **769-4445**

**TENANT'S UNION** **763-3102, 764-4404**

**WHITE PANTHER NATIONAL HEADQUARTERS** **761-1709**

**WNRZ RADIO** **663-0569**

**YPSILANTI TRIBAL COUNCIL** **482-5942**

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**CREEM** (Detroit's magazine of rock and roll) **831-0816**

**FIFTH ESTATE** **831-6800**

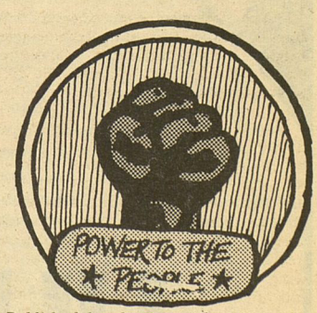
**KEEP ON TRUCKIN COOP** (will distribute your newspaper or whatever in the Midwest) **831-1574**

**OPEN CITY** (central information center of Detroit: has an operating free medical clinic) **831-2770**

**WHITE PANTHER PARTY, Detroit branch** **831-9623**

**WABX** **961-8888**

**WKNR** **846-8500**

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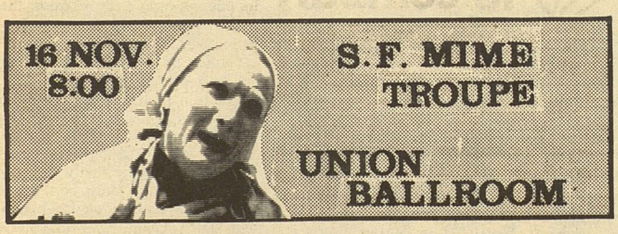
# REVOLUTIONARY EXTRAVAGANZA!

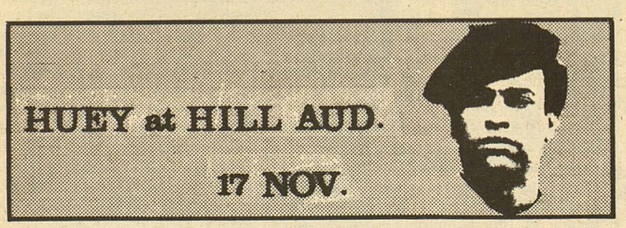
Huey P. Newton, Minister of Defense BPP, will speak at a mass rally Tuesday, November 17 at 8:00 PM in Hill Auditorium in Ann Arbor. Other members of the Black Panther Party Central Committee are also expected to speak.

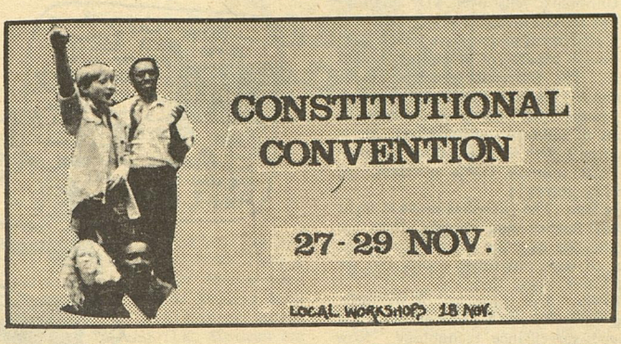
**Tickets will be available at the Fish Bowl.**

Locally, people from Ann Arbor and Ypsi are organizing an area-wide preliminary conference to take place the day after Huey's speech, Wednesday 18th. The purposes of the conference are to organize and educate people to the convention and to register them for it; it will be structured much like the Philadelphia Plenary. The conference should bring together the revolutionary forces in Ann Arbor and area cities in a collective way and achieve a cohesive synthesis of ideologies and programs. Also, it will stimulate active discussion and struggle in the community; the ideas that come out of it will be carried over to the workshops in Washington and eventually to the actual writing of the People's Constitution.

The conference will begin at noon Wednesday with a general meeting of films, and speakers from Detroit NCCF and the Ann Arbor community, and registration for people going to Washington. From there it will break down into various groups in different locations: national self-determination for minority groups, sexual self-determination for women and homosexuals, cultural self-determination, distribution of political power, education, the environment, political prisoners, self-determination for working people, and international solidarity with other revolutionary struggles. The structure will be very flexible and open to the creative energy of the people there and there will be no leaders appointed from above. The statements issued by the Philadelphia workshops will be available to workshop participants. Each workshop should expand on the ideas from the Philly plenary and create a statement which will speak about the form that the revolutionary struggle must take in this area, the direction in which we should move, and the actual implementation of our ideas.




The Black Panther Party and all progressive, revolutionary peoples living within the confines of fascist Amerika will gather November 27-29 in Washington DC to come together and produce a REVOLUTIONARY PEOPLE'S CONSTITUTION. The constitution is envisioned as a blueprint for the future, a vision of a liberated world. The constitution will be collectively defined in convention workshops dealing with every issue of oppression and genocide, Much of the discussions and ideas will be based on what came out of the pre-convention plenary session workshops which happened September 5-7 in Philadelphia. The Convention in Washington will be very open; all oppressed peoples are urged to come and express their demands for self-determination and political power.

The new constitution will replace an obsolete, hypocritical document written by sexist, racist, capitalist pigs who ripped off this land from the Indian people, used the labor of black people to build the factories and till the soil, and committed genocide against the natural environment. The writers of the AmeriKKKan Constitution were slave-owning merchants who, at the same time they rejected the economic domination of Imperial Britain, ruthlessly wiped out whatever got in the way of their pursuit of profits. The original Declaration of Independence and the US Constitution at their inception might have been visionary documents, BUT THE PATTERN OF PRACTICE OF THE AMERIKAN GOVERNMENT HAS BEEN DIRECTLY CONTRADICTORY TO THE DEMOCRATIC RHETORIC. National minorities, women, homosexuals, and young people have never been allowed a stake in Amerika or a voice in what goes down.

The People's Constitution will center around the theme: SURVIVAL THROUGH SERVICE TO THE PEOPLE. The constitution will be truly revolutionary when it ensures the right of self-determination for all oppressed peoples and the right of proportional representation for all people. It will be truly revolutionary when the participants take the constitution back to their people and implement it thoroughly, educating the people through example and practice and serving the needs of the people.

No location for the Constitutional Convention has been found yet, but the Black Panther Party is moving ahead in organizing housing, food, and busing for anyone who wishes to come to Washington; the Convention will be held in the streets of the Capitol if necessary.

**********

**The following are excerpts from Huey's message to the Revolutionary People's Constitutional Convention Plenary Session on September 5, 1970 in Philadelphia, Pennsylvania.**

Friends and comrades throughout the United States and throughout the world: we gather here in peace and friendship to claim our inalienable rights, to claim the rights bestowed upon us by an unbroken train of abuses and usurpations, and to perform the duty which is thus required of us. Our sufferance has been long and patient, our prudence has stayed this final hour, but our human dignity and strength requires that we still the voice of prudence with the cries of our sufferance. Thus we gather in the spirit of revolutionary love and friendship for all oppressed people of the world regardless of their race or the race and doctrine of their oppressors. We gather to proclaim to the world that for 200 years we have suffered this long train of abuses and usurpations while holding to the hope that this would pass. We recognize, however, that it has now passed and we are a people who enjoy no equal protection of the law, and our future action must be guided by our sufferance, and not by our prudence. . .

The history of the United States, as distinguished from the promise of the idea of the United States leads us to the conclusion that our sufferance is basic to the functioning of the government of the United States. We see this when we note the basic contradictions found in the history of this nation. . .

The descendants of that small company of original settlers of this land are not among the common people of today, they have become a small ruling class in control of the worldwide economic system. The Constitution set up by their ancestors to serve the people no longer serves the people, for the people have changed. The people of the 18th century have become the ruling class of the 20th century, and the people of the 20th century are the descendants of the slaves and dispossessed of the 18th century. The Constitution set up to serve the people of the 18th century now serves the ruling class of the 20th century, and the people of today stand waiting for a foundation of their own life, liberty, and pursuit of happiness. . .

We gather here to let it be known at home and abroad that a nation conceived in liberty and dedicated to life, liberty and the pursuit of happiness has in its maturity become an imperialist power dedicated to death, oppression, and the pursuit of profits. We will not be deceived by so many of our fellow men, we will not be blinded by small changes in form which lack any change in the substance of imperialist expansion. Our suffering has been too long, our sacrifices have been too great, and our human dignity is too strong for us to be prudent any longer. . .

Black people and oppressed people in general have lost faith in the leaders of America, in the government of America, and in the very structure of American government– that is the Constitution, its legal foundation. This loss of faith is based upon the overwhelming evidence that this government will not live according to that Constitution because the Constitution is not designed for its people. For this reason we assemble a Constitutional Convention to consider rational and positive alternatives. Alternatives which will place their emphasis on the common people. Alternatives which will bring about a new economic system in which the rewards as well as the work will be equally shared by all people– a Socialist framework. Alternatives which will guarantee that within the Socialist framework all groups will be adequately represented in the decision-making and administration which affects their lives. . .

The sacredness of humanity and of the human spirit requires that human dignity and integrity ought to be always respected by all people. We will settle for nothing less, for at this point in history anything less is but a living death. WE WILL BE FREE and we are here to ordain a new Constitution which will ensure our freedom by enshrining the dignity of the human spirit.



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# M machine

The last years of the US empire, 80% of the world plotting, hoping, fighting to rid themselves of this cancer. Guerrillas in Bolivia, Palestine, the Congo, Vietnam, Detroit, all attacking the monster which controls their lives. How does the dying beast defend itself against the majority of the people of the world? Answer– build the most advanced, efficent death machinery in the world.

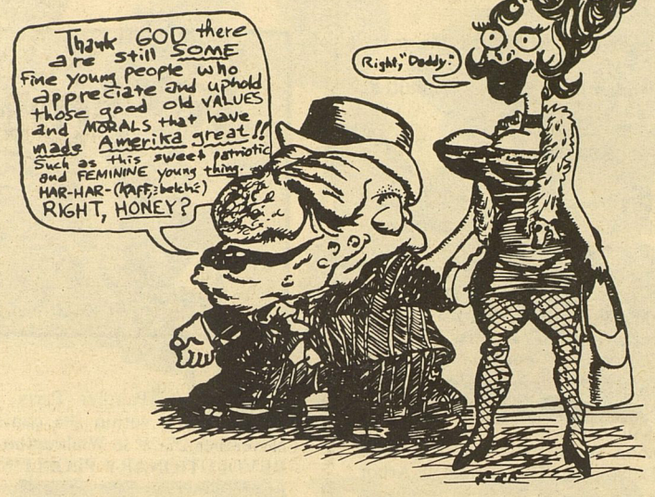
And who better to do the job than the country's most advanced knowledge factories like the University of Michigan. The University sells over $10 million worth of its knowledge a year to the Defense Department to develop a technology of genocide capable of defending the US empire. The University receives 5% of the military research funding for universities, ranks fifth among all colleges for amount of military research done, and is the nation's 64th largest defense contractor. The military has a problem, the university solves it.

Problem: The guerrillas move at night through jungles and forests, they are invisible. We have the weaponry and firepower to wipe out those gooks, but we don't know where they are.

Answer: The University of Michigan, doing research for 15 years develops the infra-red surveillance technology. Now the army can "see" in the dark and through jungles and forests from the air or from the ground in any kind of weather.

According to the army, Michigan has become the "leading free-world authority in surveillance technology." Thanks to the university, the military can now pinpoint the NLF or Che Guevara in the jungles without using ground troops.

The university scientists are also working on airborne and ground-based radar to track moving targets, and acoustic surveillance to tell enemy activities by monitoring sound waves, and they are working on ways to improve worldwide military communications and jamming enemy communications. The University Cooley Lab is according to its director "the technical right arm" of the Army Electronics Command.


Thank GOD there are still SOME Fine young people who appreciate and uphold those good old VALUES and MORALS that have made Amerika great!! Such as this sweet patriotic and FEMININE young thing. HAR-HAR-(KAFF; belch) RIGHT, HONEY?
Right, Daddy.

The Pentagon is also interested in Chemical and Biological means of wiping out the enemy. Professor J. H. Burckhalter at the university is doing research in "new agents for parasitic infection," and A. G. Johnson in the medical school is doing research for the army called "perspectives in infectious disease." The University Vice-President for Research worked from 1946-52 as division chief of biological labs at Camp Dietrick, Maryland, the army's principal center for chemical and biological warfare research.

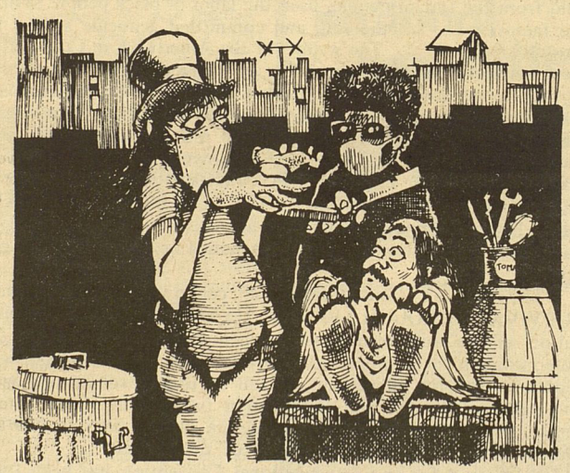
But until University scientists are able to devise the totally automated battlefield, the army will have to deal with GI's who are fed up with the war and refusing to fight. So the University's psychologists and sociologists are helping out here too. The Institute for Social Research is conducting research for the army in "knowledge, plans and attitude toward military service" and "the effect of military service on young men from depressed areas."

University social scientists in geography, political science, history, sociology, and psychology offer their skills and resources to the military. They try to analyze and forecast events in the Third World, and offer seminars to train Defense Department, State Department, and CIA officials.

Humans aren't the most efficent tools of death. They get sick, they cost money to heat and clothe, they make mistakes, and besides they rebel and refuse to fight if they don't believe in what they're fighting for. So the technicians' and scientists' task is to develop the machinery of warfare. In Vietnam, a regular part of US military operations used to involve numbers of ground troops in search and destroy missions. Now with the new technology developed at the University the operation can be carried out without using the ground troops. A helicopter or plane equipped with infra-red surveillance instruments can hunt down the enemy and bomb them.

So, Nixon can withdraw thousands of ground troops from Vietnam while the war can be carried on at an even fiercer pace, dropping hundreds of tons of bombs daily on Laos, Cambodia, and Vietnam, because the technology of warfare has been increased.

The crumbling empire clings desperately to hold itself together and panics to create a new machinery of warfare to keep the people of the world under its control. Are we going to let the University go on developing this machinery of death?



# PEOPLE'S FREE CLINIC

*"We want a clean planet and a healthy people." –Point 4, White Panther 10 Point Program.*

On December 1, 1970, the People's Free Clinic will open at 302 Liberty St. for the purpose of serving the needs of the Ann Arbor Youth Community. The youth community is definitely in need of a Free Medical Clinic where we can have our medical needs met without going through all the hassles of waiting, form fillingout, paper signing and the red tape that is found in the jive capitalist hospitals in Ann Arbor. The clinic is set up in a collective manner to solve our collective problems. It will be a community based and community operated program aimed at meeting our medical needs. The clinic will be open to any human who walks through the door and needs medical help.

The clinic will deal mostly with the treatment of infectious and venereal diseases. In addition to the alternative clinic that is not found in the Death Culture Hospitals are Advocates to talk and to advise you on health subjects such as nutrition, V.D., Birth Control, etc. These people know the importance of educating the people on how to stay healthy and use the best methods of health care foryourbody. The staff of the clinic will include a Nurse, Doctor, two Medical Students, a receptionist, two lab technicians, a Pharmacist, and two advocates. All these are putting their free energy into serving the needs of the community. The clinic will be run collectively in a revolutionary manner that will realize contradictions when they arise and change to eliminate them. The clinic will accept all criticism from the people and act on it in a positive manner. The clinic will open from 7pm to 11pm, Mon. thru Thur. and 1pm to 5pm, on Sat. People coming in should try to make it in by 9:30 on weekdays and 3:30 on Sat. so the clinic can close at the right time. The location of the clinic will be on the 3rd floor of 302 Liberty Street which will also be the location of Ozone House and Drug Help.

The medical clinic is being organized by progressive forces in the community that wish to serve the needs of oppressed people. We see that there has to a change in the way that expensive, bureaucratic hospitals are run and we are trying to provide a solution to the people's health problems. We see that the clinics and hospitals no longer should be run by institutions and must be turned over to the people.

The People's Free Clinic needs building materials, medical equipment donations.

The clinic needs the following; stools, desks, small tables, floor lamps, refrigerator, flourescent lamps. call 769-6549.

# fort wor

On Wednesday morning, 28 October, 2 White Panther comrades and myself boarded an airplane at Metropolitan Airport for Ft. Worth, Texas. Genie Plamondon, White Panther Minister of International Affairs, Dennis Marnell, Deputy Minister of Defense for the Marin County, California White Panther Chapter, and I were going to Ft. Worth to check out the situation there and see what kind of work the local Panthers were doing in their community.

The Ft. Worth White Panther house is on a small side street just a few blocks off one of the city's main streets in a quiet residential neighborhood. Quite a few of the houses in the area are occupied by the local street freaks who have been relating to and working with the Ft. Worth Panthers.

The Ft. Worth Panthers have been working with a Texas underground newspaper, Dallas Notes, and have been trying to set up various programs such as a Legal Self Defense Fund to serve the people of the community. Due to the actions of the local pigs, they haven't had much success. All of the people in the house have been busted at least twice for possession of marijuana, but they haven't allowed these bullshit pig actions to stop their work. These brothers and sisters are more than ready to stand up and fight off their oppression in the fascist state of Texas.

On the second day of our stay, the Ft. Worth Panthers, Genie, Dennis and myself went to a Free All Political Prisoners conference that was taking place at the University of Texas in Austin. We arrived quite late–just at the end of a speech given by Lee Otis Johnson's lawyer Bobby Caldwell. Lee Otis Johnson is a Black Texan who was sentenced to 30 years in prison for passing ½ joint. We made plans to set up a John Sinclair workshop for the following day.

The next day in Austin, we went to an anti-war rally at the U of Texas where Genie spoke to the students about how it is time for them and the street people to come together. She explained that the street people dropped out of the universities because they didn't feel they were getting the type of revolutionary education they wanted and needed. Genie told the students that it is time to liberate the schools and make them give the people the education and information they need in order to survive in the belly of the white beast–Amerika.

Genie told the students that when she and two other women from the Youth International Party went to Vietnam, how they were the first freeks the Vietnamese had ever seen. Usually they only see GIs or men in suits carrying brief cases. The Vietnamese people really loved all three women and they knew that the youth in Amerika are fighting off the biggest pig of them all. They really love us for out Amerika are fighting off the biggest pig of them all. They really love us for our revolutionary spirit and are with us in our struggle, as we are with theirs.

As things turned out, it was too late to set up a workshop. We had to return to the chapter in Ft. Worth to get ready for the anti-war march and rally that was to be held there Saturday afternoon.

At least a thousand people turned out for the march that started in downtown Ft. Worth at 12:30 PM. As we marched towards Burk Burnett Park, brothers and sisters sang out, "Free John Sinclair, free Erika Huggins, free Angela Davis, free marijuana, off the pig!"

We had been told by city officials that to use the park for our rally we needed to post a $10,000 insurance bond in order to get a permit. But there were too many young revolutionaries there that day to let such ridiculous pig demands like that stop us. The people peacefully listened to high energy speeches made by Genie, a local minister, a high school sister, and an ex-GI.

After the speaking was done, many brothers and sisters at the rally, along with some White Panthers, spotted some local plainclothes undercover narcs that had been infiltrating the freek community. Brothers and sisters started jeering and antagonizing the pigs. This scene of exposing the local narcs to the community went on for 30 to 40 minutes. This got the narcs all uptight, and, because of this humiliation, they wanted revenge.

The three narcs behind the revenge were JC Williams, Jerry Blazdale, and Bobby Adams. Know your local narcs!

Later that day (which was 31 October, the 3rd annual Zenta New Year), the local White Panthers and some brothers and sisters from the community got together for a meeting just three houses



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# KIDS TOWN

Before Monday, November 2nd, the Children's Community School was a reality in the minds of just a few people. That night, the first community meeting, it became a reality in the lives of people in Ann Arbor. About fifty people showed up, and the energy and interest was incredible—it was the first time I'd seen so many people really get behind something in Ann Arbor for a long time. Things were real disorganized, because it was new for people, and everyone threw their ideas out. We talked some about places and structure, but most of the discussion was about how the school would work. Someone talked about how we wanted to use the school to organize parents who weren't yet into a concept of free education. Then a sister who had worked on the first Children's Community talked about how their main hassle had been with parents who were too conservative, and if we were going to be realistic about having the school working a good way, we'd have to be in unity with the parents right from the beginning. (This was very abstract, because there were very few people with kids there—most of the publicity was just around the campus, a definite mistake.)

I knew the thing was working tight with the parents was right, but I didn't really believe it until a few days later at a Red Star Sisters meeting. A few women with kids were there and they were really strong in their convictions about the need for an alternative to the honkoid schools that are attempting to destroy the minds of their children. One mother told about how she was smoking dope and her eleven year old daughter walked in and started crying, "Mommy, you're going to die!" Turns out that day that Janis and Jimi had died smoking reefer. Not to mention the incredible racism that goes down in the schools, or the way that boys and girls are channeled into bullshit roles—the whole school systems are designed to mold our young brothers and sisters into lifeless parts of the Amerikan death machine. The sisters expressed that enough parents were tired of this, and would really be into fighting for a school where kids can live and breathe and grow.

The next meeting—we'll have to see what happens then in terms of defining it and pulling it more together. I threw the I Ching on the school and it came to 35—progress. It symbolizes light rising over the earth, the weak becoming strong, progressing and going upwards, expansion and clarity.

Some suggestions of things to do if you're interested in the Children's Community:

1. Go to the next meeting at the Canterbury House 12 November.
2. Get in touch with your friends who have kids, your kids, get them into it.
3. Start hanging with kids, listen to them, listen to yourself.
4. Read "How Children Learn" by John Holt and "Lives of Children" by George Dennison.

The dope dealers market hasn't changed much in the last couple weeks. Their is a fair amount of smokin' dope around. Domestic and low grade Mexican weed are going for $7.50-$12.50 an ounce, good domestic and O.K. Mexican are going for $10.00- $15.00 an ounce. Good Mexican, Vietnamese and a few ounces of Panama Red and Acapulco Gold are going for $15 an ounce. There is still hash in town, mostly gold seal, red Lebanese, and a little Premo. Grams are selling from $4 to $5, ounces from $75 to $90, pounds are hard to get but are going for $800 to $850.00.

A lot of pure LSD in town. Lots of people get good trips off ½ but they were meant to be taken in wholes. Sugar cubes and Blotter paper are going for $1 to $2 in singles, $60 to $80 for hundreds, and $260 for 500. Most of the Mescaline in town is being anaylized because many of the street people don't think its real Mescaline. The make up of these psychedelics could be PCP and LSD, or speed and might have a little strychnine or belladonna. The contents will be in the next issue of the Argus. So make up your mind if you want the Mesc. It is selling for $1 to $2 a hit, $50 to $75 a hundred, and $500 to $700 a thousand. Also there is some Psilocybin in town that is said to be pretty nice. Prices are about the same as Mesc. THC in town is made out of PCP or Secanoles.

Power to good dope!!!
Power to the People!!!

# th vamp

down the street from the White Panther house. Before the meeting ended, Lexa, a White Panther sister and myself went to the corner laundromat to pick up our laundry.

While the meeting was going on, there were a sister and a brother alone in the house. We had made the mistake of leaving the doors unlocked when we left, and shortly afterward 4 narcs came charging in the front door and 4 came in the back. They grabbed the brother and started beating him up and threw the sister up against the wall.

When the meeting was over, the people came back to the house with three brothers walking in front, and Genie and Dennis and another brother walking a little ways behind them. When the first three people reached the porch, five hefty pigs threw the door open from inside the house and started kicking ass. Genie and Dennis were walking towards the house and saw the shit coming down. A pig with a gun drawn came running at them. A shot was fired.

Realizing that these men were pigs and not crazed Texas rednecks, Genie stood there and said, "this is a bust! this is a bust!" and didn't move for fear of being shot. Another shot was fired and Dennis split across the street behind a car. Two pigs grabbed ahold of Dennis and dragged him across the street to the house by his hair. They then started beating and kicking him. When they got him into the house, they handcuffed him to the fireplace and beat him until he was black and blue and bloody. They then took off his boots and beat him with them, and started walking all over him.

A similar scene had taken place at the back of the house. Two brothers walking up to the back porch were sat upon and beaten by two pigs wearing Panther buttons. The pigs had the entire house and block surrounded and were loaded down with shotguns and rifles.

The narcs pulled out some hair from one of the brother's head with a pair of pliers. The narcs had this hardened piece of clay with nails sticking out of it, and were throwing it around the room at the brothers. They made remarks like, "You want to start the revolution now, then why don't you get up and fight," while they were beating up the brothers.

The scene that Lexa and I saw on our way back to the chapter house was about 8 to 10 men running in and out of our house, some carrying guns. Lexa ran up on the porch and turned to me (I was on the sidewalk) with her face all white and said, "I think someone's shot!" This is what she had heard.

While I was standing down on the sidewalk, the narcs started pushing up the stairs and told me, "Get inside if you don't want to get hurt." We were both pushed inside the house and put up against the wall where three of the other sisters—Genie, Nancy and Johnny—were. With our faces to the wall, we listened to our brothers being beaten and kicked over and over again by the pigs. We watched while they turned everything in the house upside down and either tore up or confiscated most of our literature.

At this point, there were at least 20 narcs there, and then three FBI agents came in with about 6 uniformed pigs. The brothers were led by us, unable to stand up by themselves, and were taken to the back porch where they were again beaten and then put in a paddy wagon. Next a pig lady came and took all of us sisters to the pig shop.

At the jail we were asked our names, booked on possession of dangerous drugs (the pigs had planted some weed in the house—we know this because the house was clean when we left and the slime were seen in the act of planting the weed) and thrown into a cell. A righteous people's lawyer, Don Gladden, had been alerted to what was going on and came to speak to us. I talked to him for awhile and found out that the charges were going to be dropped on some of us and we would get out that night, while the others, except for Dennis, were expected to be released the next day.

Charges were dropped on three people including myself; eight of us including Genie were charged with possession of marijuana and bonded out late Sunday morning at $2500 apiece. Dennis Marnell was charged with assault with intent to murder and possession of an illegal gun, and his bond was set at $6500.

While Dennis was in jail, he was put in a metal cell about 4 ft by 4 ft, beaten again, and sadistically told by the narcs how they would like to stand Genie on her head and rape her. This harassment and torture continued until Monday afternoon at about 4 PM when Don Gladden got Dennis' bond reduced to $4500. The Marin Chapter put up the money and Dennis was released.

This kind of oppression of freek communities all over Amerika is going to continue until the people rise up as one and put an end to it. The Ft. Worth people know this, and are spreading the word and are continuing to develop into a strong political force in the Ft. Worth area.

All Power to the People! Power to the Ft. Worth Panthers! Death to the Fascist Pigs! Dare to Struggle, Dare to Win!

Bonnie Bach
Ministry of Culture
White Panther Party

*Donations to the Ft. Worth White Panther Defense Fund should be sent to: P.O. Box 17208, Ft. Worth, Texas. Donations to the National White Panther Defense Fund should be sent to: 1520 Hill, Ann Arbor.*



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# EXTRA!dited

Angela Davis was extracited two days ago to Marin County, California after New York Guv'nuh Nelson Honkafeller signed the papers Ronnie Reagan sent him from Sacramento. She is charged in Marin with interstate flight to avoid prosecution and murder. The pigs claim that Angela bought the guns used in the political prisoner jailbreak in which Jonathan Jackson, William McClain, and George Christmas were slaughtered by several hundred Marin pig bullets. Under California law, an "accomplice" is just as guilty as the person/s who actually committed the "crime."

Angela was kept in the Women's House of Detention in NYC since her October 13 capture by the FBI. She was on a hunger strike from October 24 until a few days ago to protest her isolation from the other prisoners in solitary confinement. Her reading material and visitors were restricted as "precautionary measures."

Fifteen revolutionary groups united to create the National United Committee to Free Angela Davis. It was organized to exhaust all legal means of freeing Angela and is located at:

**555 N. Western Ave.**
**Los Angeles, CA**
**ph. no. 212 234-1946**
and
**New York Defense Office**
**29 W. 15th St.**
**New York, NY**
**ph. no. 212 281-5043**

Angela needs our monetary and political support. A mass demonstration was held outside the House of Detention on October 27. The day before, Fania Davis Jordan (Angela's sister) read the National United Committee's statement:

"Angela Davis' life is in jeopardy. New York is already notorious for its outrageous and inhumane prison conditions. The recent murder of Julio Roldan, a member of the Young Lords Party and the treatment of the NY Panther 21, are examples of that.

No time should be lost in taking immediate action on behalf of Angela Davis. This attempt to destroy her can only be answered by a massive movement to free Angela Davis."

FREE OUR SISTERS!!
FREE ALL POLITICAL PRISONERS!

# SMASH AM

MICHAEL TABOR, NEW YORK PANTHER 21

photo/Detroit Annie

**Bobby Seale and Erika Huggins are on trial for the murder of a comrade, Panther Alex Rackley; they face the electric chair if convicted by the fascist New Haven railroad. This is a speech from a November 4 demonstration by Michael Tabor, one of the New York Panther 21.**

I don't know why everybody has stopped saying free Erika, free Bobby, power to the people. I don't know why there's silence out there. I think that we should say it so loud that Bobby Seale in Mountville, which is about 25 miles away, I think we should say it so loud that Erika Huggins in Niantic, which is about 30 miles away, can hear us. I think that it makes very little sense for us to be out here lifeless and damn near dead, mumbling free Bobby and free Erika. We should shout it to the skies, we should shout it so that pig Nixon down in Washington can hear us say free Bobby free Erika and all power belongs to the people. Right on.

I'm afraid that there's a lot of us out here who have developed a rally mentality. I'm afraid there is a lot of us out here who have the political holy ghost, who all they do is come to rallies and say free so and so all power to this all power to that and after it's over, they go home, light up a stick of marijuana, drink some wine, throw on some Jimi Hendrix or some other group and just freak on out and just wait for the next rally. It's the firmest hope of the Black Panther Party that from this day on we will not look for rallies to free political prisoners, cause there ain't no slogans ever freed a goddamned soul.

We hope that from this day on, when you look for an example to follow, when you want to know how to free a political prisoner, you'll think about the Tupamaros, or Jonathon Jackson. Pretty soon we won't be able to come out here like this. Pretty soon all those out here will have made a choice, and that choice will quite simply be, whether or not they will align themselves with the fascist forces of repression in this country manifested in the form of Spiro Agnew, Richard Nixon, J Edgar Hoover, Mitchell and all of the other pigs of the Pentagon, or they will align themselves with the forces of revolutionary freedom manifested in the power of the people.

When the Black Panther Party was first formed by Minister of Defense brother Huey P. Newton and our beloved Chairman brother Bobby Seale, the political level of consciousness and their understanding of what was happening in Amerika was such that way back in 1966 they came boldly forth, confronted the pigs, and said 'Amerika is fascist'. Back in October 1966 Huey Newton and Bobby Seale told the world that Amerika had already gone way beyond anything that Adolph Hitler had ever dreamed of. And what was the response to those words of wisdom? Most people looked at us and said, 'O, them goddamned Panthers is crazy, they run around here talking about Amerika is fascist. Amerika ain't FASCIST! I don't see no Adolph Hitler or Goebbels. Amerika can't be FASCIST! I don't see no Daschau concentration camp or Austwitch, I don't see no gas chambers, so how you gonna say Amerika is fascist? I don't see no storm troopers marching up and down the street screaming sieg heil!' They said they didn't see none of that back in 1966, and we say that Black people have been subjected to fascist, brutal, systematic enslavement for 353 years.

A lot of white folks thought that we were on some kind of trip. I think they got hip to reality last year when those National Guardsmen pulled out those guns and shot those four white students at Kent State. And if they didn't get hip to it then, they should have when the Grand Jury who investigated it, said 'we're gonna hand down indictments and find out who is the true perpetuator of these dastardly deeds. Yes, we think it is abominable that those National Guardsmen shot these students, and we are gonna indict those who are responsible.' And who the hell did they indict? 25 students! But there are still a lot of us walking around here saying Amerika ain't fascist! Is anybody here still waiting for sieg heils or concentration camps? If you want to see an extermination camp, all you have to do is look at Hartford, New Haven, look at Harlem down in New York, look at North Philadelphia.

If you want to see a contradiction in essence, and want to see it crystal clear, then we urge you to come to Washington DC in November to the Constitutional Convention, because there you will see what genocide is all about. You will see on one hand 1600 Pennsylvania Avenue where the chief pig of the world lives, and you'll see 10 blocks away from there some of the most deplorable and most horrifying ghettos imaginable to the human mind. If you want to see an extermination camp, all you have to think about is where Bobby Seale is currently languishing. And the pigs have one thing in mind—they want to kill that brother.

No other social institution in this country reflects the perverted, exploitative, and oppressive nature of Amerika more so than its prison systems. It's there within the confines of the maximum security penitentiaries that the most vicious and the hardest struggles are being fought. What we have to get hip to is the fact that those people in those jails are a lot more aware of what's happening than we are, because when they wake up in the morning and look at those bars, they can't deceive themselves about being free. They know goddamned well they ain't free. And a lot of us are walking around here, I don't know how we're doing it—it's really a tribute to the power of a people to delude themselves and submit to brainwashing. That's the only way it could go down.

. . .you can take the constitution down off your wall and the next time you feel that you have to defecate, take it in the bathroom with you. You just place it above the water in your toilet bowl and you do your thing upon it, because that's the only thing it's good for. And you might be dignifying it by doing that. Back on 19 June, the Chief of Staff of the Black Panther Party, David Hilliard, pointed out that there's not much time left, that the hour is late and the situation is desperate and that if we don't move now, tomorrow will be too late. For that reason we are calling for a revolutionary people's Constitutional Convention, for the purpose of drawing up a new document that will in fact be relevant to the needs of the people, that will in fact give the people proportionate representation.

In Washington DC, the capitol of fascism, the very capitol of Babylon, we are going to have that constitutional convention. And perhaps, if the people so desire it, the second copy of that document will be taken up to 1600 Pennsylvania Avenue by a delegation of Black Panthers, by a delegation of other revolutionary progressive people in this country, and we won't knock on the door of 1600 Pennsylvania Avenue, we'll kick the



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By LNS and CALAMITY JANE

Los Siete are free!! A San Francisco jury acquitted the brothers of the murder charges against them and they are back on the streets with the people.

The Los Siete case started in May of 69, in the Mission district ghetto of San Francisco, where some cops were harassing some young Latinos. A scuffle ensued, a gun went off, and one of the cops was dead.

As much as could be gathered from the evidence in the trial, McGoran and Brodnick stopped five young Chicanos on the street in the Mission, while they were moving some property from a car. While three went upstairs for ID, McGoran, drunk, prods the other two with insults—"motherfucking assholes, greasers, wetbacks", etc. He bangs one of them, Gary, against the wall, they fight, McGoran knocks Gary to the ground and goes for his gun. Bebe grabs McGoran's gun hand and struggles with him—the gun goes off, killing Brodnick, who was rushing forward shouting, "No Paul, not your gun!" In the following days, McGoran and the pigs concoct a story of how all the brothers, including Nelson, who, although not at the scene, was a well known organizer in the Mission, assaulted him, took his gun, and shot Brodnick.

Seven suspects were quickly rounded up by the police, and defamed in the press and TV as "latin hippie types" and hoodlums". The two pigs, Paul McGoran and Joe Brodnick, the slain officer, were depicted as heroes. Brodnick's funeral was described as "rites for an Idealist Cop". His widow, prodded by the police, calls for capital punishment of the killers. (His niece, Colleen Crosley, a student at San Jose City College, became so appalled at the level of racism in the police who came to her uncle's funeral, and police in general, that she is now working on the Los Siete Defense Committee.)

The suspect's names were blasted over the media—Jose Rios, Mario and Tony Martinez, Danilo (Bebe) Melendez, and Nelson Rodrigiz. A warrant was later issued for Gio Lopez, bringing the number to seven—Gio escaped. Six were booked with murder, assault with intent to commit murder, and burglary.

It so happened that all of the suspects were also products of a growing radical consciousness in the Chicano community in the Mission District. Mario, Tony and Nelson were students in a special Readiness program at the College of San Mateo—program for third world students so that they could make it in the "white world" and still maintain pride in their own integrity. The college had recently experienced a 3rd world strike. Jose, a senior in high school, had already been accepted in the program for the following year, Tony, Mario and Nelson spent a lot of time trying to recruit sisters and brothers from the streets into the program—Gray and Bebe were two such recruits.

After spending a year in San Francisco Jail, the brothers finally came to trial in June of this year. The jurors were picked in two weeks, with Judge Lawrence Mana severely restricting the questions the defense could ask. The only questions pertaining to prejudice allowed was, "Do you think you can be fair and impartial to both sides?"

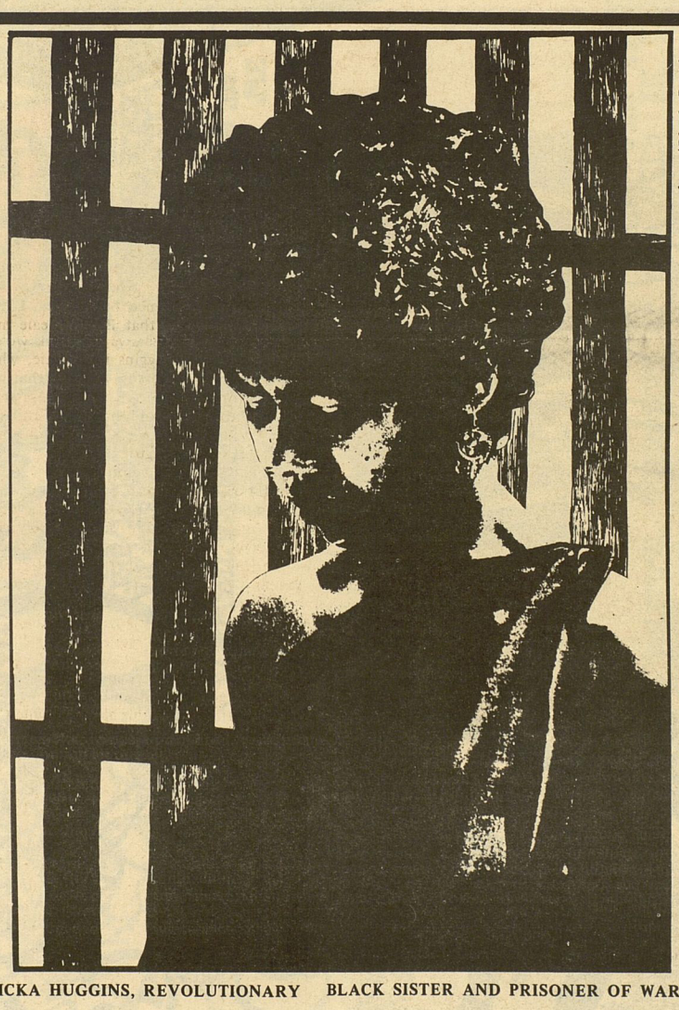
The trial took thirteen weeks. The prosecution's story was weak, the main witness being surviving pig McGoran, who showed up drunk in court and whose story was constantly changing and obviously full of holes. The prosecution witnesses, under heavy police pressure, changed and amplified their innocous statements of what happened 1 May to create a case for the prosecution. In a six hour summation, defense attorney Charles Garry analyzed the witnesses' stories and re-uncovered the holes in McGoran's story.

So the brothers were acquitted of the charges against them. Two were also acquitted of the burglary charges, while the other four still were held on $1000 bail. They were bailed out, only to have new charges slapped on them as they were almost out the door—Tony and Mario Martinez are charged with armed robbery and auto theft, with their bail set at $6,250; Nelson Rodrigiz, Jose Rios, Gary Lescalet and Bebe Melendez are charged with auto theft and their bail set at $3,125. (The auto theft charges stem from them being picked up in San Mateo County in a car the pigs will try to prove was stolen.)

Despite the pigs' efforts to keep them in jail, the brothers were bailed out and returned to their people. In the year they have been imprisoned, Los Siete Defense Committee became a major political force in the Mission. It began two free breakfast programs, a free people's clinic, La Raza Legal Defense (with 200 participating lawyers) and a people's community newspaper, Basta ya! (Enough!). They were also fighting urban renewal plans to wipe out the barrio and replace it with a middle class apartment.

Asked by the press if Los Siete would not be free if it weren't for Charles Garry's brilliant defense, Tony Martinez replied, "The success of the defense rested on the beautiful people of the community!"

# ERIKA



photo/Black Panther

ERICKA HUGGINS, REVOLUTIONARY BLACK SISTER AND PRISONER OF WAR

motherfucker in and present that copy to Richard Nixon. And we'll tell that pig in no uncertain terms that this is how the game is going to be played from now on. From now on, all of the property, the factories, and everything that is used to manufacture the needs of the people will belong to the people, and the people will determine what's going to be made, how it's going to be made, and how it's going to be appropriated.

A lot of people look at us and say, 'man, those Panthers just be selling woof tickets.' A lot of people look at us and say we just be running off at the mouth. We say that action is the vanguard, and only action will gain our liberation and freedom. That constitution is gonna be for real. It's not just gonna be a piece of paper, it's just not gonna be words. It's gonna be translated into reality. It's gonna be translated into the reality that the masses of people in this country have been looking for since the year 1787 when that other document was drawn up. That constitution is gonna be bona fide, it's gonna be real, because it's gonna be backed up by the guns of the oppressed. So we are asking every man, woman and child to do everything that you can conceivably do in order to make that a success. In order for it to be a success, it requires the total participation of the masses. You have to come down to Washington, you have to make it known to the world that the people of the United States do not support the fascist policies of the Amerikan government. You have to make it known to the world that we here in Amerika are humanitarians, we are not sadistic beasts, we are not blood-thirsty vampires, we want freedom for all men, women and children. You have to come down to Washington DC and make a firm stand in helping to draw up that document. And what is the only thing that can guarantee that that document will not be counterfeit, what is the only thing that can achieve and guarantee the liberation of Bobby Seale and Erika Huggins, and freedom of men, women and children? That's guns, that's guns.

A lot of people out here don't want to hear that. A lot of people out here only want to hear such slogans as all power to the people, but they don't want to do what's necessary to get that power for the people. All you gotta do is look at what has gone down in the past, and analyze it, check it out objectively, and you see what has to be done. When you check out history, you see very plainly and very clearly that no oppressor anytime anywhere in the annals of history has ever peacefully consented to give the oppressed their freedom. Brother Malcolm X told us that very plainly a few years ago, but a lot of us ain't hip to it yet; if we are to be free it is absolutely necessary that we destroy those forces that prevent us from being free. The issue ain't whether or not you like violence or dislike violence—that's bullshit. That ain't got nothing to do with it. The issue ain't whether you're a pacifist or a homicidal maniac. The issue is quite simply whether you want to live or whether you want to die, and if you want to live, then you'll get that which is necessary to guarantee your continued survival. You will either get a gun and defend yourselves or the end of the twentieth century will find your ass in a museum someplace standing in between a dinosaur and a dodo bird cause you'll be extinct.

Amerika ain't jiving. The question isn't whether or not Amerika will commit mass extermination—that question was answered over 300 years ago, when the racists in Amerika exterminated 50 million Black people during the slave trade. So the question ain't whether or not Amerika will do it, the question is how the hell we gonna stop em from keep on doing it. The enemy we are confronted with will not hesitate to totally wipe us out in order to keep their privileges.

You know, a lot of us relate to music. A lot of us relate to Jimi Hendrix, Buddy Miles, Santana, the Temptations, James Brown. Right on to that, that's hip. The members of the Black Panther Party relate to it too, cause we love to pop our fingers and we love to bugaloo. We know that if we are going to continue to sing and dance we gotta be ready to deal with the pigs who are planning to come through our doors to kill us. We dig the rhythym and soul of James Brown, and we relate to it when he says 'give it up and turn it loose', cuase that's the exact same thing we're telling Amerika today. Either you gonna give it up and turn it loose or there ain't gonna be nothin left. We relate to what he's saying when he's talking about 'I don't want nobody to give us nothin', just open up the door and we'll get it for ourselves!

We love rhythym and we love sound, and we love more than anything else to be free, and we know that if we are ever going to be free we now have to wage a violent revolutionary struggle, otherwise we can chalk it. We can even dig what Marvin Gaye is talking about in his song 'the end of the road'. We say right on to that cause Marvin Gaye in that tune, says enough is enough and we're tired of this stuff, and we have to come to the end of the road. We relate to all of that but we relate to it in a revolutionary perspective, and that's the same thing that you have to do. Words ain't gonna free Bobby Seale, words ain't gonna free Erika Huggins and Angela Davis and the New York Panther 21, words and slogans ain't never won no freedom for nobody nowhere. So we say now's the time to seize the time. When we say seize the time, we don't use that slogan lightly because if you don't seize the time today, it will seize your ass tomorrow. All power to the people and right on.



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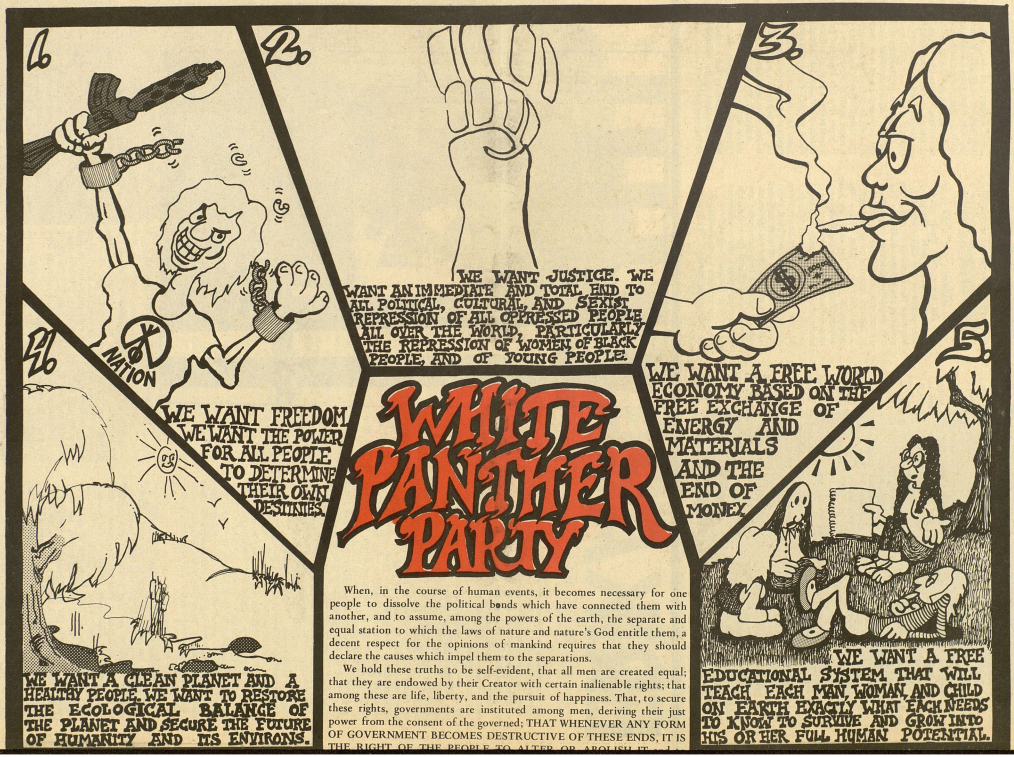
1.
NATION
2.
WE WANT JUSTICE. WE WANT AN IMMEDIATE AND TOTAL END TO ALL POLITICAL, CULTURAL, AND SEXIST REPRESSION OF ALL OPPRESSED PEOPLE ALL OVER THE WORLD, PARTICULARLY THE REPRESSION OF WOMEN OF BLACK PEOPLE, AND OF YOUNG PEOPLE.
3.
WE WANT A FREE WORLD ECONOMY BASED ON THE FREE EXCHANGE OF ENERGY AND MATERIALS AND THE END OF MONEY.
4.
WE WANT FREEDOM. WE WANT THE POWER FOR ALL PEOPLE TO DETERMINE THEIR OWN DESTINIES.
5.
WE WANT A FREE EDUCATIONAL SYSTEM THAT WILL TEACH EACH MAN, WOMAN, AND CHILD ON EARTH EXACTLY WHAT EACH NEEDS TO KNOW TO SURVIVE AND GROW INTO HIS OR HER FULL HUMAN POTENTIAL.
6.
WE WANT A CLEAN PLANET AND A HEALTHY PEOPLE. WE WANT TO RESTORE THE ECOLOGICAL BALANCE OF THE PLANET AND SECURE THE FUTURE OF HUMANITY AND ITS ENVIRONS.
WHITE PANTHER PARTY
When, in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to the separations.
We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just power from the consent of the governed; THAT WHENEVER ANY FORM OF GOVERNMENT BECOMES DESTRUCTIVE OF THESE ENDS, IT IS

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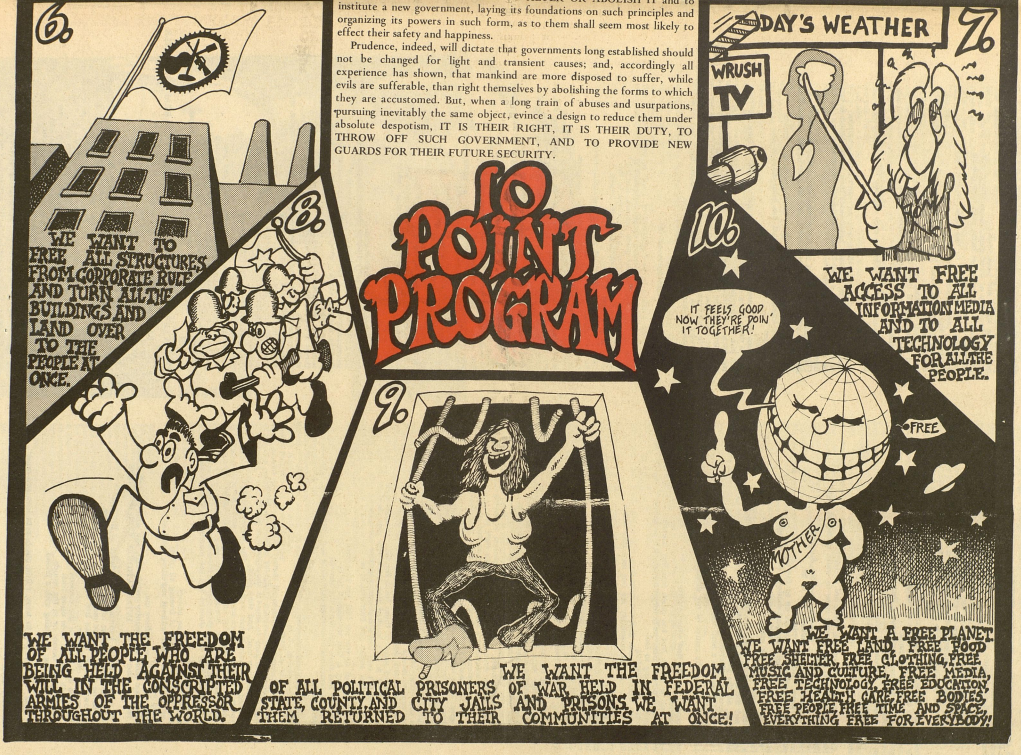
institute a new government, laying its foundations on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly all experience has shown, that mankind are more disposed to suffer, while evils are sufferable, than right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing inevitably the same object, evince a design to reduce them under absolute despotism, IT IS THEIR RIGHT, IT IS THEIR DUTY, TO THROW OFF SUCH GOVERNMENT, AND TO PROVIDE NEW GUARDS FOR THEIR FUTURE SECURITY.

# 10 POINT PROGRAM


6.
WE WANT TO FREE ALL STRUCTURES FROM CORPORATE RULE AND TURN ALL THE BUILDINGS AND LAND OVER TO THE PEOPLE AT ONCE.
8.
WE WANT THE FREEDOM OF ALL PEOPLE WHO ARE BEING HELD AGAINST THEIR WILL IN THE CONSCRIPTED ARMIES OF THE OPPRESSOR THROUGHOUT THE WORLD.
9.
WE WANT THE FREEDOM OF ALL POLITICAL PRISONERS OF WAR HELD IN FEDERAL STATE, COUNTY AND CITY JAILS AND PRISONS. WE WANT THEM RETURNED TO THEIR COMMUNITIES AT ONCE!
DAY'S WEATHER
WRUSH TV
7.
10.
WE WANT FREE ACCESS TO ALL INFORMATION MEDIA AND TO ALL TECHNOLOGY FOR ALL THE PEOPLE.
IT FEELS GOOD NOW THEY'RE JOIN' IT TOGETHER!
FREE
MOTHER
WE WANT A FREE PLANET WE WANT FREE LAND, FREE FOOD FREE SHELTER, FREE CLOTHING, FREE MUSIC AND CULTURE, FREE MEDIA, FREE TECHNOLOGY, FREE EDUCATION, FREE HEALTH CARE, FREE BODIES, FREE PEOPLE, FREE TIME AND SPACE, EVERYTHING FREE FOR EVERYBODY!

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(In the beginnining, each of us was somebody else.)

A speech. An article, a prestigious reporter,
a liberal politician
some PhD candidate, i really forget which,
those are all distinctions i used to remember a lot:
"I want to nail down this phenomenom so we can UNDERSTAND it
properly. A hip culture. Why yes. A youth culture, you
might say, youth-on-the-move, very Amerikan. Long hair,
they call themselves 'freaks'--they have some kind of tribal
business I do not understand too well, but it is mostly talk.
They seem to want PEACE, thankgoodness for that, etc. etc."

believe me, it went on longer than that
& got into the "ritual murders of manson", stuff like that,
Also, the headshop capitalist,
going around to communes buying their candles
and crafts real cheap, like from the indians
in the Andes, in Bolivia, he asks
"...but what do you people REALLY want..."
how should he know?
and this cat also forgets to mention:

Above all it is a life culture, those are its teeth.
Moving toward life, like moving close to warm bodies at night
thats our strength i hope.
needs, real needs, breath, strength, freedom, together
yes, it is a revolutionary culture, has to be,
unable to grow without revolution
pulling it forward like plants go up to the sun,
in all the relations and feels and shadows and thoughts
at every round, at every angle of life,
"whats the best way for me,
for human-kind to live?"
a continued revolving of human shapes, our circumstances,
trying out the different better ways,
freeing us, all the people amerika ruled
to move toward full creation now--
(at times it feels like a hard impossible dream,
a lonely myth
to stuff the pit at the center of my despair),

now, moving for the first time toward
real freedom.
Joyous. Life & blood. Not too much fear, my friends.
We tell each other, afraid we'll forget because it's so heavy,
we're just beginning to feel
being alive, and fighting
to live out ourselves each day,
the only limits on our possibility are our own lazy selves
and the State.
I want to listen,
the revolutionary culture is making its pledges
to the present, to the future
trying to find out, the most basic things
& why it is so hard to listen.
But leaning forward he put in his 2 cents worth
afraid they wouldnt understand, not trusting enough yet:

"Its true that the society in general has created this
youth culture thing for profit. But there's a dialectic.
Like everything else, it's gotten completely out of hand,
and is already working to undermine the profit-system
it was set up to reinforce. There are already a lot of
potentially liberating things in this culture--for instance,
dope, heavy music, communal living, a general loosening
up of the sex-ways, and so forth. But this does not
make it a 'revolutionary culture'. Nothing in and of it-
self is 'revolutionary,' nothing in and of itself is revolution-
ary culture--that's a whole way of approaching life. So
it goes. Only think for a moment about all those rich
kids in rich fucking freak clothes who take everything &
give nothing back. Treat women like their fathers did.
Show in every breath, in how they use dope, how they
treat each other really, show just how deeply the destruct-
ion and decay of this society goes into our very souls.
How can we escape it? how can we change? Are these so-
called freaks any different than the pigs in the Penta-
gon? we asked some of them for $ for bail for some kids
on the street & they laughed alot, acted like pigs, as if
they couldn't care less about our collective needs or
those of their sisters and brothers. It is..."

WE, growing out of the sea that has happened:
all that we were & that we studied to be
good works and then fighting-in-the streets,
good dope/communes/music/ever-expanding and livening
conciousness

a dream of total conciousness,
WE, we keep moving on in
the fire and river of revolution.
I love the Vietnamese. I experienced them firsthand,
first as shadows moving across a bridge at night, dim, silent,
carrying shells and guns to shoot at the Amerikan planes
trying to rule their land. And then daily,
as i looked over their dreams with them. She leaned forward
to explain, "yes,yes you are happy here because your friends
have power, people you love and trust." I hadn't thought of it
that way, but it was true. For i could see who and what
they were, from the way they moved, their way of treating
each other, the care they showed and the manner of their thought.

Gentleness, even in war
fierceness for the Amerikan enemy
a quiet pride in the task of freeing all of us
and an ability to suffer without regretting the loss
or being ashamed,
i would die for them, believe me,
and they are more my country-people than any who go with nixon.
For lack of other words, INTERNATIONAL CONCIOUSNESS

But its only planetary knowledge, knowledge of the one
of people moving for their life and freedom and love,
things to be good must be meaningful--
in our own eyes so we can live with ourselves
in the eyes of our friends
in the sense and rythm of the universe
that is, when we live wide open trust
or looking at the ocean, or in the woods
swimming, tripping, or sitting with a friend.

It is only "i know who to trust, i find out how to love and trust"
by looking to see what they do with their lives
feeling their loves
their every days.
the world then is one.
The one people with one strong hand will
rise up
taking away the breath
of the very very few who want to make the crystal waters,
the dreams,
filthy with their true selfishness and lust,
who profit-profit-profit & feel that "POWER" is a substance
at your fingertips, or right at the beauracratic end of your
princess pushbutton phone.
or in your wallet and bank vault
or in the brutality of hired guns whose energy comes from
own despair, their hatred at being sold false dreams,
it's true, i hate them,
and what they have done to this earth, to this planet
spread to the universe unless we
cut their throats!
I know no freedom i can have can be mine
without others
having their freedom too,
and a form for all these freedoms together,
someday a true revolutionary peoples world
an endlessly creative form
of living and doing, resolve
the acning pain "to be", let us each explode fully and well
but without harm

& don't be so glib as to think that we can't figure out how
somehow, somehow, to make judgements then about "good & bad",
or can't figure out a way to live completely, deeply,
by any means necessary,
freedom is gained.
(There's no question that we force ourselves to take the step
but what other steps are we taking that we don't even know about?)
the women.
Hip culture to revolutionary culture is the move that makes
more clear knowledge out of what has been done to me,
to women
to us all.
It is not just a new equal-ness & changes of flesh & moment
in the daily living out between us sexes,
not just transformation
(oh fuck words anyway, i don't know any other words,
sometimes i think i don't know any ways to act even
but the old ways, or want those ways. i am
dumb to even try to say the things no matter how
that's why we all write less, film less, try to do it--
& because we haven't gained the dreams,

fall short, revive ourselves
i revive myself, begin again--set off--
fight fear
say, i have nothing to be frightened of, i will go on
what change, what conclusion should be avoided?
What could be lost in our great process, our trip?
scraps on water, assurances, each journey to the
east is made each day, hopefully, with others...)
Not just changes
but a swimming together of sensuality-sexuality-loving
just being there with one another
touching or talking, working together as comrades
or whatever the word for what we're not doing yet.
"MAN. Macho. Prickhead. Moving out real strong, real tough,
leading all the way. 'Me & my buddies, we can take it on, shit,
we can deal with it. We can do it all alone, dig?' Up
over the hill, Custer's last stand, ' I want to turn out my light,
you know what I mean?'"
And it's a joy for me to feel this wall broken down,
or rather, sometimes a joy, at times fear needing to be calmed,
the stones pulverized, fertilizing other fields--
and the ugly pit behind the wall can now begin to be
filled up with trust, with all real confidence and love
love that doesn't want too many things in return
but wants to grow reaching out,
yes, yes, unlearn posessiveness--so hard!, so bitter-sweet
that kind of love, so total...i don't know...
unlearn saving people up like $ in the bank
or being afraid of their asking.
No, not so many personal stakes.
we can fill up & cover that pit forever
remembering what we did to each other'
i want these new things, i don't know how but
that is the first instant of their emerging reality

Talking too about
"homosexuality" & "heterosexuality"
(whose words are those? with their feelings attached
like a tail that wags & will wag the dog to death.)
women-and-women & men-and-men & women-and-men
flowing, merging, dissolve unreal barriers
plunging ahead
somewhere, why get hung up in that?
thrust to our farthest-out possibilities
as the people,
new humanity/old humanity; peoples, humankind, you-and-me, me,
"humanity redeemed," and redeeming all of us
from pain, from waste
from traps, from being exploited & being the exploiter
toward our many potentialities together and alone,
getting it together--
try to hold the meaning of this dream
even as it slips & drains--
not being afraid to dream, abstractions, then like a fine
knife fighter, whirl to stick the abstraction deep into our
private lives, my successes & failures & cop-outs, my inability
to struggle enough perhaps, to grow freely,
then time to drean again the new accumulated visions & hopes,
live on!

REVOLUTIONARY CULTURE MAKES WHAT YOU BELIEVE AS REAL AS POSSIBLE
RIGHT NOW
DEMANDS PEACE & STRUGGLE
THEN & NOW
RESISTANCE & CREATION
CALM & PASSION
EVERYTHING NOW & FROM NOW ON
we are the seeds of the future. the future grows right now,
we water the seeds with our love, and with our blood too,
so it is inevitable, everything now & from now on!

"Because there is hardly time enough . But I mean, if I make
wrong choices, silly choices, with my life, then there will
be more time than I know what to do with. That's one irony
for me, if you can remember your 'dead years,' if even had
them: time, always waiting for it to pass; useless, wasting
time that had to be lived through like a bad situation. Al-
though I didn't think about it that way when it was happen-
ing to me (who has time to?), that was what my life was like,
before. Believe me, it's not just words saying 'revolution
is the way to live, the way to life, the way to discover our
truths and our possibilities.' I guess that's
my experience, or one form of that experience anyway. . . ."
It is the choice of life
made somehow, no matter the expense,

This poem was found in the newspaper "FREE VERMONT." It is put out by brothers and sisters who are part of a new movement in the State. Thousands of freeks are moving onto the land, the farms in Vermont. They live communally, have started things like a Free Restaurant, a Free Garage run by women. They are creating a liberated, fighting territory in the heart of the beast. FREE THE PEOPLE!



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that's all we insist on
in the end.
(And things you want & dream & think have to somehow intertwine
with things you do, the two together, the string & the sounding
board, one to test the other, always back & forth.)
The destrictopm of all "roles."
He or she who "writes," who "cooks & cleans,"
"who guns and lays the bombs' or "thinks"
(there, after the bombings of Harvard's Center for International
Affairs, but you can read Control, that's more like it,
this head cop says it was men, after all
"this was a very sophisticated bomb. We feel that women
wouldn't be capable of making such a bomb,"
you see, they can't understand our strengths
or the very depth of our questions & assault on them
our so lively substance and imagination
our dreams and courage,
jailer/pigs are always shrivilled prunes, shipwrecks
of their own arrogance & fear,) so, pushing on,
"who fucks," and "who farms." So on, etc., etc., etc.
Every day growth in directions a person's person takes them.,
can you dig it?
And inside a framework of "we are getting it on together."
WE're doctor-medics to care for ourselves & any
sisters/brothers who come by needing something, needing us,
but also so we can say to friends and onlookers
look, this is what a revolutionary doctor might be
a peoples' doctor
not set away in an intimidating office
for care, for treatment only after the disease has started
or in hospitals designed for profit,
but in our blood stream, here among us, not a professional
but feeling love and feeling what we need.
We are getting to be masters of self-defense/offense,
weapons, bow blow knife machinegun
karate perhaps of much running
training of the so spirit for calmness, precision,
the abilities that come from having considered facing death,
and competence with all materiels
so we can each move as we have to
& as our right understanding--belief
tells us to, quickly, springing like a tiger

or in long-ranging hardy wolf packs--
all this, so that in our organization & design
in how hard we try to carry it out in a revolutionary way
we can say again "this is what we are,
this is what we want,
can you see/feel the difference?"

We have to try to be free, self-reliant
without going back to the old lone-ranger trip,
"juche" is the way this revolutionary Korean word for it.,
I dig the way it sounds, and the ties with them.
Also if of course, communications;
we can put out a paper, a leaflet, tune in
a short wave radio, make a film, know codes,
use taperecorder and transmitters

do a silk-screen poster, send out the word over & over
write it in endless different ways so that everyone can see
by his or her eyes, think, or see the way to put out
their own words of revolution.
And grow food & know how to rip it off for myself and others.
Understand about making up ID, get it straight
because doing it good means knowing all about "them".
And perhaps you could say that the heaviest "skill",
we can survive together
that's what i want most, or want to learn the limits of at least,
that we can work together, can work with others & understand
how the self flows into
and merges with the other selves,
not "INDIVIDUALISM BEING SNUFFED OUT," or "MY IDEAS, MY BEING,
ME. . ." even when it really aches that way,
not these bourgeois egos filling out the room
like vast inflating weather balloons
but healthy egos
that are sustained by others
and dig "the self" as something vibrant that can both
OFFER & SERVE
the energetic rhythms of collectivity,
even the limitations and digression of those rhythms,
but hanging on to work out a way to work it out,
understanding that there is no turning back, turning
back to what? to what? what other ways are there?
always, please, remember dialectics as we
get on into this whole other thing that is so hard to
convey to people, to remember for oneself late at night,
a dialectic of me and other,
working through the hassle, the fucked-upness, the problem,
the thing itself is working it through i think
in time & space, not getting uptight with the process,
I try to remember for myself, to remind myself,
not too many PERSONAL STAKES,
but also the base is WHAT DO I WANT FOR MYSELF,
a process of struggling together to live & get things done.
Communes, collectives, we are building
COMMUNEism, that's where the word comes from, brothers & sisters,
can you dig it, after all the time & $
they've spent trying to
brainwash you & me to just fuck each other over?

(But all the while is made up of specifics, days, things done
& undone, the dialectic of living, of being & of getting things
done.)

And in the end, because i feel i have so many people
who are already at war,
here where we sometimes feel the war less
because this still tree is so fine, this flaming hillside,
the dog Lumber or feeling my leg muscles stretch out,
not special to here but clearer, everywhere, the war
comes in and out of focus, i believe it's that way
even in Saigon,
but here, where we sometimes feel the war is far away
i'm afraid it's still necessary to say:
"we are at war with the death culture & their powers. . .
there is a We and a They. . .
we live behind the lines. . .the occupier is getting scared. . .
now is especially dangerous, in the twilight."

Today you help me in my flight from their soldiers,
i hideout, tomorrow i send you copies of a poem,
or of our notes telling about how we're getting together
our part of life & war.
Today, we're doing some dope together, a little music
Tina's playing the harmonica, bobby guitar, i don't know
the girl's name on drums, and i've got this kazoo
that doubles as a hash pipe, i don't play so well
what does it matter? what's "well?" And in the morning
some visiting women are learning to shoot
& break down the guns
while some of us have gone to work at the restaurant
and a group of men are with the children at the
children's place, and at the school,
where kids are living in from all over,
from communes as well as the cities of the nation
all getting into the future right now.
(A newspaper mind asks the usual linear question
"is there a new-left underground shielding the fugitive
radical revolutionaries who have gone into hiding to evade
capture?" and then instead of asking us they went to this cop
"there is nothing that definitely
points to a distinct & well-formed
underground apparatus existing for the purpose
of moving people from one place & keeping them
out-of-sight," that's what he said alright,
but what we know is
that they only understand "organization"
in terms of their "distinct & well-formed" bureaucracies,
they can never manage the flux of reality
that's why they're losing in Vietnam, why they'll
lose everywhere, why their technology is painful but
nothing but a lead weight in the end, no,
they can't flow or swim or live with us,
make love or get stoned or sit still
it's not defined enough, too scary
too full.)

Who are we?
What do we want?
Days, when i wake up, sometimes
it feels empty, like it used to
squinty, hot/listless, trapped in ',what do i believe," etc., etc.,
But a friend comes out & says it,
or tries real hard to go right to the heart of it,
and then there seems to be a way out together
partly just because it was spoken about
but also because there are some concrete changes,
& together we can see the reason for trying not to be afraid
of going through changes
opening up like spreading your legs naturally, easily,
trusting more, why not?
we are moving on, remember,
even when we sometimes fail each other
act stupidly or go to the past for help
instead of blasting through, taking the plunge
no, it isn't a dream.
People coming in from the cities of the nation
to help with the harvest. We'll ship
a lot of food down to use there.

A car's leaving with the new paper, some tapes
for the clandestine radio in the city.
leaving with some comrades just passing through,
they're also carrying some real hot ideas—
revolutionary culture's getting born
in a generous flood-time.



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**In a message to newspaper carriers, J. Edgar Hoover, Director of Federal Bureau of Investigations says,—**

**"All Americans should be truly grateful to our newspaperboys for their contribution to our society.** and girls

**Good citizenship in a democracy requires painstaking preparation on the part of our youth. Our young people, if they are to fulfill their future obligations to our society, must be willing to be of service to the community. They must learn to always respect the rights and the property of others. Honesty, a sense of fair play and industriousness are necessary traits for those who would become useful citizens.**

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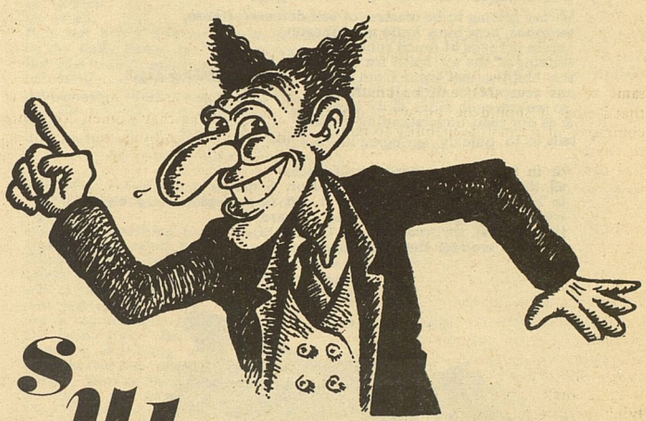

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VAN FOR SALE: 1961 Chevrolet Step van. Gobs of space, great for camping. Good mechanical condition $300. Call 761-2757 evenings. Ask for David.

---

NEED BASS player for funky power trio. 971-4191 or 482-1608.

---

WANTED: Alto and tenor sax players for high powered Mothers type band. 838-1519.

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FOR SALE: one fur coat and a wool coat. 1520 Hill. Ask for Marsha.

---

I AM a congo-drum and guitar-playing fool, looking for other musical fools to play music with. Everything from folk-rock to freaked out. 662-9295.

---

THE ARGUS NEEDS campus reporters, layout people, photographers, writers, typists and artists. Talk to Rex at 708 Arch.

---

RED STAR SISTERS community meetings every other Wednesday night. Look for leaflets around town.

---

A COMMUNITY-OWNED laundromat, in which only organic bio- degradable (non-pollution laundry stuff) may be used, is coming to Ann Arbor. Help it come. Call Alley at 662-9295.

---

RIDE BADLY NEEDED from Michigan and Haggerty Road (just west of Wayne) to Eastern Michigan U Monday through Friday. Before 9 am and after 3 pm. Will pay. Call 729-1057 after 6 pm or anytime on weekends, or call 425-9600 during the day. Ask for Cindy.

---

PEOPLE'S DEFENSE COMMITTEE meets every Monday at 8:00 at 1520 Hill St. Help build and defend your community!

---

THE CHILDREN'S COMMUNITY will be starting again soon in Ann Arbor for pre-school kids. We still need a place, energy, and money. If you can help in any way, call Lynn at 761-1709.

---

ARGUS NEEDS a van or station wagon. We have money for down payment. Call Doug at 761-1834 or stop at 708 Arch.

---

BAND STUFF: Fender Bandmaster with big box $200, Fender Super Reverb 4-10's $250, Fender Stratocaster $175, Guild Starfire II with hard case $300. All in excellent condition. Chuck 662-8274.

---

NEED SOMETHING moved or hauled, garage cleaning, basement cleaning, tree trimming, etc.? Call Jesse Brown at 483-8710.

---

ANN ARBOR TRIBAL COUNCIL meets the second Tuesday of every month. Be there!

---

SUBSCRIBE TO the Second Coming, Ypsilanti's only trash filth revolutionary newspaper. Box 491, Ypsilanti. $5/yr.

---

FREE PUN! The White Panther Party needs money to continue the legal fight. 1520 Hill, Ann Arbor 48104.

---

I SELL ALL SORTS of organic bio-degradables (for your house, your laundry, your body, your mind.) They do the job, do not pollute, and you save money. How can you beat it? 662-9295.

---

DRUG HELP REALLY HELPS! Call 761-HELP if you got drug problems.

---

FOR SALE: Sylvania Deluxe portable Garrard turntable. New diamond needle. $125 or best offer. 485-0642.

---

ANN ARBOR'S free medical clinic is just about to open up, and needs people to help with fixing up the pad. Medical Clinic meetings are on Monday at 9:00. Call the Network for locations, etc.

---

HAND MADE, custom made lamps and furniture. Prices reasonable and always negotiable. Call 668-7911 anytime after 5:00 weekdays.

---

HELP! I need somebody to take over my UAC charter flight reservation to London this Christmas. Detroit-London-Detroit 12/23 to 1/5, 11 nights, 10 days, $175. Got a teaching job, cannot go. Will sell my ticket at a discount. Call Nadine 761-6084 or 761-6058 evenings.

---

TENT CITY tents and camping stuff is in the Tenant's Union office, 1528 SAB. Please come and claim your stuff! Our phone number is 763-3102.

---

THE ARGUS DESPERATELY needs a calendar person, who is in touch with everything that's going on on campus, in Ypsilanti, and Detroit. The next dates we need are 26 November to 10 Dec.

---

YPSILANTI TRIBAL COUNCIL meeting, 7:00 every Tuesday night in Gallery II, mckenney union.

---

STUDENT (woman), needs immediate living situation with males, females, or both, or anyone interested in a communal type arrangement. Call 764-4999.

---

KLH MODEL 11, Stereo system with tuner. Excellent shape, $125. Call Rowe at Fifth Estate, 831-6800 Detroit.

---

WANTED: One lead and one rhythym player for rock group. Must be serious about music. If interested, call 665-5732 and ask for Angel.

---

DRUMMER LOOKING for band. Write Bo, 15811 Sorrento, Detroit 48227.

---

FOR SALE: Hip length fur cape. Pretty good condition. $10.00 or best offer. 1520 Hill Street. Ask for Kathy.


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this poem
is an attempt to make me feel better
about all the times i've been in love with
a brother
who couldn't stand to hear me say
that i loved him;
or who looked at me funny or got
embarrassed
when i said i wanted to sleep with him;
or who **thought** there was something
wrong with me.
it's an attempt to make up for
twenty years of repression and frustration
allatonce.
*if i could drive you out of your wretched
mind,*
*if i could tell you i would let you know.*
*—r.d. laing—*

a lot i feel like that when i think about the fact that i'm gay, and living in a society which represses all forms of sexuality other than state-sponsored heterosexual monogamy. it's a drag.

being blatantly gay/(bisexual) means rejecting the sexual roles which are basic to the maintenance of an authoritarian society like amerika. in this respect, gay is revolutionary.

being gay is being able to see through the artificial split between the mind and the body. it is the ability to touch, to caress, to kiss—to make love to another human being (who happens to be the same sex as you are); and be unafraid. that's what it should be, anyway. more commonly it means the inability to relate to anyone in a whole and honest way, for fear of rejection as a queer. ( i don't think that an inability to be whole with another human is restricted to gay relationships. male-dominated heterosexual monogamy—the relationship with the official stamp of approval—is just as dishonest and twisted). when i examine the relationships i've had with other men, i can discern a pattern: i have to constantly choose between coming out—admitting my homosexuality—and then feeling like a sexist pig every time i suggest that i want to make love; or lying—keeping my sexual secret well hidden (which i do less and less these days)—with the result that i am always thinking, ". . .yes, but there's something i have to tell you."

i was really happy when some of the women i knew began to be aware that

they were oppressed by the neurotic definitions of "male" and "female", and to challenge "male" supremacy. (i am not suggesting that women are oppressed merely by definitions, but i can't accept the concept that all men are oppressors and that men are solely responsible for everything that's wrong with male/female relationships. as a matter of fact, most of us learn the roles which we later play out from our mothers and our elementary school teachers, almost all of whom are women.) anyway, i was happy for my sisters; and also because their consciousness, and their move towards liberation was a sign that i, too, could become free—that the woman in me which had been repressed, even more severely because i was a traitor to my sex, could also be liberated. on a superficial level, i've always wanted to cook, sew, change diapers, take care of kids, crochet, knit: my mother always refused to let me do any of these things. but more important, it meant that i could feel free to relate to my sisters as human beings, rather than always feeling that i had an obligation to fuck them, if i was going to be a *real* man. it meant that i could start to be open, and honest; it meant that i could sometimes admit that i felt weak—that i could ask for help from my sisters and brothers without feeling that i was risking an identity which i never could or wanted to maintain anyway.

but some of these sisters merely do the male trip back on their brothers. in rising from their oppressed positions towards liberation, in trying to achieve solidarity with their sisters, they often get into a male-hating trip. they lose sight of what the goal is—which is not a society of aggressive/egotistical/insensitive women and submissive/superemotional/helplessly dependent slave men—but rather one in which both men and women can relate to other men and women as whole human beings. by whole i mean that they are sensitive to each others' needs and limitations, both physical and psychological. men are not the enemy of women: we are both victims of oppression, and we both need to liberate ourselves.

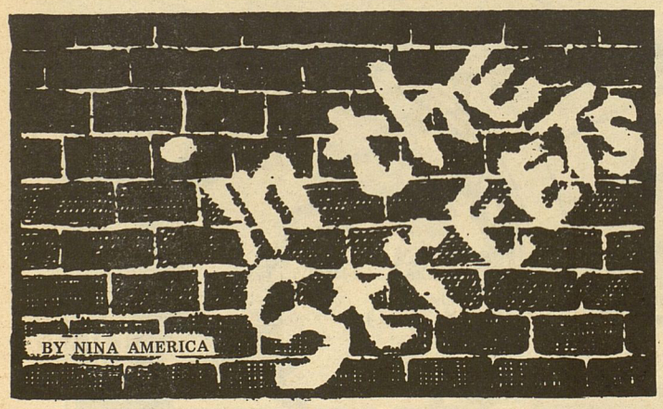
there's one more thing i want to talk about—heterosexual **chauvinism** in the last year or two most of us have been made aware that male chauvinism is a bummer, and we've begun to try to deal with that flaw in our characters. (most women are male chauvinists, too.) but faith in the indomitable supremacy of heterosexuality over homosexuality remains almost completely unshaken. when gay liberation began, i sensed an attitude something like, "far out! somebody else is moving for liberation! but homosexuals!?!" (every time the word is mentioned someone shifts position, or blushes a little.) the attitude has changed somewhat—to one of liberal respect for homosexuals. "they can do their own thing as long as they don't lay their trip on me." this is in large part due to huey's fairly recent statement on women and gays. i'm really very glad that huey made that statement. it makes me happy to read it. but what i'm afraid of is that it is going to become the "correct line" on gay people, and their liberation. this just shouldn't happen because huey is not gay, and he can not speak for gay people any more than i, as a white, can speak for black people.

but despite what brother huey has said to try to help us, there's still this deep-rooted feeling that people have *got* to purge themselves of: that gay people are inferior—EVERYBODY thinks we're inferior—that heterosexuality is *normal* and homosexuality is *abnormal*. i know brothers who think that what huey said is right on, but if i try to kiss them they freak out. suddenly, i'm no longer one of those oppressed people that huey was talking about; i've become a plain and simple *faggot, a sexual pervert!*

well fuck that shit! i maintain that bisexuality is the natural way for people to be—that for two people (or more) not to make physical love simply because they both (all) have vaginas, or penises, is neurotic. don't knock it until you've tried it—and much more important, don't push any of your twisted attitudes about sexuality onto anyone younger than you. youth will make the revolution, including the sexual revolution.

GAY POWER TO ALL THE PEOPLE!

—hank—




BRITISH BLUES
RCA VOL. 1

The British Archive Series is a recorded document of blues that represents the roots of a musical revolution. This is the first album in the series of four.

Blues are indigious to the Amerikan culture, a music that we can give much claim to, however some of the finest blues comes from English artists rooted in the blues tradition.

Some of the most killer brittish blues artists are portrayed on this album such as Savoy Brown Blues Band, John Mayall, Eric Clapton, Jimmy Page (Led Zepplin) JoAnn Kelly, T.S. McPhee, and Stones Masonry.

Much of the blues of every form are in this album, from slow get down blues such as "Ain't Gonna Cry No More" which has some fine blues piano, and "Coldblooded Women" (Savoy Brown) to I'm Your Witchdoctor" (John Mayall) that gets it on with a whole new concept of the blues.

When you listen to a certain blues album such as B.B. King or Howlin Wolf you have a difinite pattern. Thats why this is a good blues album cause there isn't just one person or band doing each cut.

STOOGES
FUN HOUSE
ELECTRA

The new Stooges is everything one could expect from Iggy and the Boys, which is to say a sampling of the greatest, most high energy rock & roll to be found anywhere on the planet. The tapes were put together by the Master Stooge himself, which greatly enhances the quality and togetherness of the album. Everything is exactly as he wants it, and Iggy knows his music.

The first side is all get down, nasty-ass HARD rock & roll, four tunes, starting with "Down ON The Street", "Loose", "TV Eye", and finally "Dirt", which just has to be the baddest jam ever put on a plastic record. The first side is reminiscent of the 1969 album, but much more professional and together and I think better.

"Ooooh, I'm in the dirt and I don't care".

The second side just takes off. This is the first attempt to put real Stooge-style craziness on record, and it worked. Thanks, I'm sure, to Iggy's masterful mixing. This side is graced by the augmentation of Steve Mackay's bizarre but beautiful saxophone playing. Steven recently left the band due to personality differences, and he will be sorely missed by all of us dedicated Stooge-freaks.

The first tune "1970" is a crazed, high energy jam which serves as a lead-in for Mackay's magnificent horn which is heard at the end of the cut. Then comes the title cut. At this point it gets hard to describe the music on paper, you just have to hear it a bunch of times to understand and believe it. Suffice to say that with this tune the band begins to transcend the confines of mere rock & roll and break into something which can only be called Stooge music. "L.A. Blues" the last song on the album, is the logical extension of everything else, that is, a five minute freakout of sheer unbridled energy. This album represents the essence of the Ann Arbor sound and must be had by anyone at all interested in rock & roll. The Stooges will be leaving for California soon to record their third album for Electra to be released early next year, I hope. We'll be looking forward to it.

PINK FLOYD
ATOM HEART MOTHER
HARVEST

When I first heard the album there was nothing I could say about it until I played it several times. Then I realized that I really dug the album, possibly because it is by "Pink Floyd", because they are bizarreness. The same reason why I thought "Ummagumma" was killer. What ever "Pink Floyd" do, is fabulously done.

You couldn't actually call it high energy but its definitely high, its beautiful yet bizarre. Its not as spaced out as their other albums, maybe that's why a lot of people can't relate to it. But thats because they only listened to it once.

The first side is totally in the zone. Its all instrumental sometimes being very hard to figure out, it really blows your mind with all sorts of bizarreness. To some it would be really nice to trip on because it isn't the everyday rock & roll, dance to, music. Its more of an album just to sit back and listen to and its nice for that.

If your going to buy it because it is by "Pink Floyd" and you expect total high energy, you might be just a bit disapointed until you got used to it. Some people think that it doesn't sound like "Pink Floyd" at all, and that they really changed..But I think each of the albums have total change, its just that this one is unusually different.

The second side is completely different from the first side. There are vocals on this and is said to be mostly low energy. Its really a change from their first album that held a lot of harsh sarcasm, to science fiction on previous albums, and then to romantic meaningless bullshit. Side one definetly holds most of the credit.

NEW HEAVENLY BLUE
EDUCATED HOMEGROWN
RCA

This summer at the Big Steel Ballroom I saw the "New Heavenly Blue" who are From Ann Arbor. That was the only time I saw them, and I thought they were killer. I was of course surprized when they came out with an album.

I was really impressed by the dude (Madcat) who plays the harmonica. He's really fabulous and I always wondered why I never heard of them again here in Ann Arbor. The album was recorded in Chicago so I don't think they've really played here much.

When you see them live they put on a great show, however I can't say that I'm that impressed by the album. A few of the cuts are really bizarre and I dig the harmonica cuts on it. But there are a few fine cuts such as "New Heavenly Blue", which has everything in it such as violin, quite a bit of brass, harmonica, piano, and mandolin.

The album as a whole is pretty good, they do quite a bit of blues and jazz, instead of hard rock & roll.



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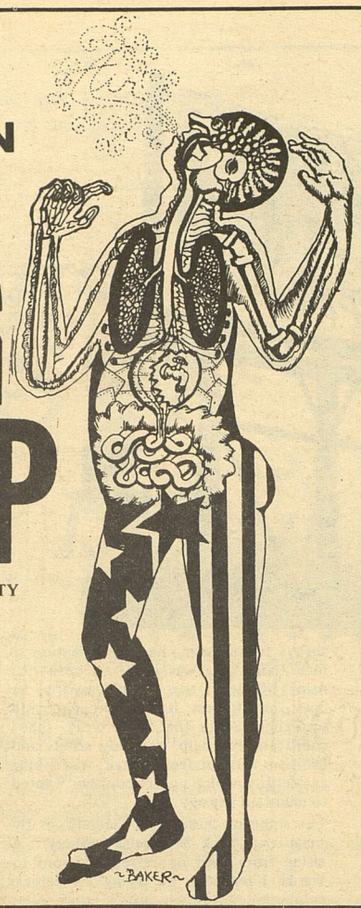


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**Ashton, Gardner & Dyke:** British iconoclasts now touring the U.S. Their music speaks with gentle nastiness.

**Yellow Hand:** A magical collection of new compositions by Young, Davis, Bramlett, Stills and Tawney, brightly blessed.

**Eclipse—Edward Bear:** You first heard them sing "You, Me and Mexico." These are musical progressions—logical, natural, good.

**Brinsley Schwarz:** "And if the cops are gonna get him he may be president by then." He/they of gentle harmony and humor, an organic blend.

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THOSE FABULOUS FURRY FREAK BROTHERS
Gilbert Shelton
I'VE DECIDED TO PACK A FEW SIMPLE POSSESIONS INTO MY BACK PACK AND GO OFF INTO THE WILDERNESS!
LET'S SEE... PEANUT BUTTER, STRING, FRYING PAN, KNIFE, TOILET PAPER, TARPAULIN, COMPASS, HATCHET, BEDROLL, STERNO...
WELL, HERE I AM AT OL' SMOKEY NATIONAL FOREST — I THINK I'LL CLIMB TO THE TOP OF THAT MOUNTAIN!
NO MOTOR VEHICLES ALLOWED
PUFF PUFF
HACK! WHEEZE! I'M TOO WASTED TO GO ANY FURTHER!
I'LL MAKE CAMP HERE.
THERE! ALL SET UP! NOW WHAT SHALL I DO?
I GUESS I'LL MEDITATE.
HARD TO CONCENTRATE WITH ALL THESE BUGS!
I'LL ROLL A LITTLE JOINT FROM MY EMERGENCY STASH!
SLAP
SLAP
GOD DAMMIT, I FORGOT TO BRING ANY CIGARETTE PAPERS!
I'LL USE TOILET PAPER!
ROLL ROLL
FLASH
OH, SACRED SHIT! I SET THE UNDERBRUSH AFIRE!
FOMP FOMP FOMP FOMP
I... I BURNED UP MY CAMP AND ALL OF MY CLOTHES! I'LL HAVE TO MAKE A SUIT OF LEAVES AND SNEAK HOME!
FAR OUT.
FAR OUT.
DIDJA DIG THE PUPS ON THAT DUDE?
FAR OUT.
FAR OUT.
FAR OUT.
FAR OUT.
LATER:
TELL US, MR. FREEK, WHEN DID YOU DECIDE TO BECOME FASHION CZAR OF ALL HOLLYWOOD BY INVENTING THE NATURAL ECOLOGICAL LOOK?
ER... I WAS STRUCK BY THE INSPIRATION WHILE I WAS MEDITATING IN THE WILDERNESS!
BACK TO NATURE LOOKING
ECOLOOK IS IN!
TO BE CONTINUED...



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# the CONSTITUTION of the UNITED STATES

It say man shot domestic tranquility. Radification of the States with SKIPPY CHUNK STYLE PEANUT BUTTER as the 'Elastic Clause'. CONSTITUTION THE SUPREME LAW OF THE. . . (a loud fart is heard) Land. The Virginia plan was the reason for the Communist Troops in the Ya Drang Valley, on gingerbread, cookies, cakes, wonderful cherry pies, sweet rolls, eclairs, marshmallows. There was Shay's Rebellion. Article of Confederation. Every state represented except Rhode Island ("Rhode Island was on the roof fucking Polacks!" comes the chorus of voices.) George Washington was chairman of the Anti-defamation league to stamp out beatniks, dope and pornography. Edmond Randolf. William Patterson. These men squatted by railroad cars in below zero weather to pull our country through. The Common Defense and the General Welfare.

SKIPPY PEANUT BUTTER, President of the Confederation Congress, announced the new Constitution in effect. On September 13, New York was declared an unfit place to live. Presidential electors were appointed by the states to sell madness screaming sirens. In February Congressmen were seen fucking orange tangerine women sideways. March 4, 1789, they all took LSD. April 7 of that year a lady in Massachusetts say they bake on second base with everyone out. Congressmen were chosen and electors balloted. March 4, 1789, the first Congress met but had to wait until John Adams quit fucking around with Jesus ("Ha-ha-ha"). On the sixth of April the electoral ballots were counted and got 34 votes. Rock Hudson got a hundred votes and shirt sleeve pulled off lock of hair for sale. March 7, 1789. It was thus a bitter struggle and all the more surprising since the Convention was in the Vanguard of Washington prominence.

One of history's great democratic experiments was about to begin, signed by a woman from Ohio who says they bake on third base with none out:

George Washington, John Langdon, Nicholas Gilman, Nathaniel Gorham, Rufus King, Saml. Johnson, Roger Sherman, Alexander Hamilton, William Livingston, David Brearly, Wm. Patterson, Jona Dayton, B. Franklin, Thomas Miffen, Robt. Morris, George Clymer, Thos. Fitzsimmons, Jared Ingersoll, James Wilson, Gouv. Morris, Geo. Read, Gunning Bedford Jr, John Dickinson, Richard Bassett, Jacob Broom, James McHenry, Dan of St. Thos. Jenifer, Danl. Carrol, John Blair, James Madison Jr., Wm. Blount, Richd. Dobbs Spaight, Hu Williams, J. Rutledge, Charles Cotesworth Pinckey, Charles Pinckey, Pierce Butler, William Few, Abr. Baldwin, William Jackson.

—Bill Hutton—
from "A History of America"

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